2: Batchelor M-5 (1877-1924) 1927
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782 the tree crown, fight for me. Shake off the demon bear.' If these instructions be faithfully carried out, no bear will touch one." On asking what should be done in case of being attacked by Bruin, I received many instructions such as the following.

"Before the animal can reach you, lie down flat on your stomach and don't even breathe till he has smelt you and taken his departure. But whisper into the ground, asking the earth genius to cover you up. Or if a very rotten tree trunk is lying on the ground, get under it and ask the rotting wood demon to carry your scent away." Such are some of the instructions given me on this remarkable cult.

137 The ash tree is called Pin-ni by the Ainu and Yachidamo by the Japanese. Its scientific name is Fraxinus mandshuria, Pupr. var. japonica. It is very plentiful in Hokkaidō. Its habitat extends from 49 degrees N.L. in Saghalien down to the northern part of Honshū in Japan. It is a beautifully growing tree and has a glossy, smooth trunk. A tall, handsome man is sometimes described as a "fine well grown ash tree" by the Ainu.

● 314 322 In the southern part of Saghalien this tree is found only in the river valleys and damp plains, especially on the western shore where the climate is fairly mild. It is thought much of by the people and its wood is put to various uses. The trunks of the larger trees are often made into river canoes and sea-going fishing [396] boats, the latter having boards fixed on their edges, with strips of bark or vines to keep the salt water out. Boat oars are also made of this wood. Sometimes one meets with mortars used for pounding cereals and producing dough for dumplings, made of this tree. As the wood is very tenacious and the branches lithe, slender and pliable, and therefore easily bent into circles and other forms, the hoop parts of scoop-nets are made of 008 it; also snowshoes, pot-hooks and sleighs. Thus there

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	Ainu Names	Scientific Names	Habitat	Parts Used
3.	Pe-rusa	Allium victorialis	Shady woods	Young leaves
4.	Korokoni	Petasites japonicus	Common	Young stalks
5.	Soroma	Osmunda cinnamonea	Wet places	Folded leaves
6.	Shikerepekina	Spathyema foetida	Wet places	Young leaves
7.	Pukusakina	Anemone flaccida	Half-shaded woods	Young leaves
8.	Tuwa	Pteridium aquilinum	Open or half-shaded places	Folded leaves
9.	Ukurukina	Hosta japonica	Open or half-shaded, somewhat wet places	Young stalks
10.	Trep	Cardiocrinum Glehni	Shady woods	Bulbs
11.	Pui	Caltha Barthei	Open stream-side	Young leaves and stalks
12.	Ninum or niseu	Juglans manshurica	Terrace along streams	Nuts
13.	Shikerupeni	Phellodendron amurense	Deciduous woods	Fruit
14.	Hat	Vitis Coignetiae	Woods	Berries
15.	Kutchi	Actinida arguta	Woods	Berries
16.	Setara	Malus baccata	Sunny places	Fruit
17.	Shiuri	Prunus Saiori	Woods	Fruit
18.	Komni	Quercus dentata	Hills and plains in coastal regions	Nuts
19.	Peroni	Quercus crispula	Hills and mountains	Nuts
	Plants for raw materials:			
20.	Sariki	Phragmites communis		Stalks for roofing, walls and receptacles (*rusa*)
21.	Shiki or ki	Miscanthus sacchariflorus		Stalks for matting (*aputuki*) and torch for salmon fishing
22.	Shikina	Typha latifolia		Stalks for matting (*toma*)
23.	At-ni	Ulmus laciniata		Bast fibres for clothing (*attush*)
24.	Tat-ni	Betula spp.		Bark for receptacles (*yaru*), torch and spills
25.	Suruku	Aconitum		Roots for arrow poison
26.	Kap-hai	Laportea bulbifera		Bast fibres for thread
27.	Hu-hai	Celastrus orbiculatus		Bast fibres for fishing-nets

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In spring when the snow had disappeared from the plains, the Ainu set to work collecting wild plants. Their work continued incessantly and with persistence till it was autumn when dog salmon began ascending the rivers. Of the species listed in the chart, Nos. 6, 9 and 19 were especially important as food for bear cubs kept in their homes. Most of the plants collected were dried and stored away in sufficient quantities to last the winter. During spring and summer all varieties with edible leaves, stalks, or roots which the Ainu needed were taken in. In summer *trep* roots were chiefly collected. Those groups that did no farming as in Otopuke gathered these roots with hardly a day's rest during the season. The roots were made into starch for storage. On the other hand, those groups that did some farming (p. 41) seem to have gathered roots with less frequency and in smaller quantity.

In autumn, fishing and hunting activities of the Ainu reached their climax in preparation for the approaching winter. But even at this season certain kinds of edible plants such as nuts, fruits and berries, were collected, though not in such quantities as would last any great length of time. A few varieties of nuts, for instance, acorn and walnut, were exceptions.

The greater part of plants for raw materials were also gathered during autumn, a task in which women again played a major role. In this manner, when base snow covered the ground, the Ainu had completed all their collecting activities. All these activities were arranged in season, so that they were adapted to the ecology of plant life. On the basis of vegtation the Ainu classified the different parts of their land into the following types as forming their main collecting grounds.

Types of Land	Ainu Term	Plants Mainly Collected
Woodland on river bank	*kenashi*	3, 5, 7, 9, 10, 12, 14
Woodless field on either river bank of river terrace	*nuʃ*	1, 2
Oak wood on river terrace	*komni tai*	1, 2, 3, 8, 13, 18
Woodland by the side of streamlets on river terrace	*nitai*	6, 9, 10, 11, 12, 13, 14

Numbers correspond to those associated with the plant names cited in the list.

The terrace on which the *kotan* stood and its adjoining river bank provided the collecting grounds for their food plants (Fig. 8). Here also were found flora for raw materials, fire-wood, and almost all other plants, excepting a few special items like Ulmus laciniata for clothing or Aconitum for arrow poison. The former species were usually found distributed in plenty and collected in the mountains in the upper reaches of a river (p. 66). Aconite

1, [Errata: the word "vegtation" should read "vegetation". cf. errata sheet, p. 164-A--Analyst]

222 of the kind which was believed to be best for arrow poison were localized
314 in their occurence (p. 66). The four types of land cited above were invariably
311 distributed along any river, so that almost all necessary collecting was usu-
[484] ally done within a short radius of the *kotan*, or within a day's trip and back at the most. In the case of these particular species that were necessaries and that could only be found a long way from their homes, expeditions were
[462] sent out. The task of getting almost all edible plants, as well as varieties
[85] for raw materials, was undertaken by women and children.

Cultivation of Plants.

241 Before the land-allotment to the Ainu by the Japanese Government (Notes
[177] 9 and 10), the Ainu in the Otopuke valley and a half of the member house-
[184] holds of the local group in Kuttaraushi who lived furthest upstream on the Tokapchi and at least a household in Pipaushi further downstream, had done no farming, but other Ainus in the Tokapchi valley as well as, for instance,
[462] those in the Azuma valley, had done some small-scale farming[49]. The old techniques were simpler and the farm work was usually performed by women. The main crops were a variety of Panicum Crusgalli, *piyapa* or *ayushi amam*,
[221] and a variety of millet, *amam* or *toita amam* or *munjiro*. Preparation of field and sowing were done in July after storing of chief varieties of edible
[412] leaves was finished. Suitable plots on the river bank near their settlement were cleared and levelled with small wooden picks, *shittap*, which were also used for digging up roots and plants. Some families on the Tokapchi used a kind of sickle besides the above-mentioned implement. After the plots were prepared, sowing followed without making any ridges. Weeding was
[412] done only once or twice between the time of sowing and the harvest. The
[237] crops were harvested by picking ears with an implement made of a molluscan
[221] shell collected in the river, dried and stored. These jobs were done during the period between the last part of September and the middle or last part of October. The area cultivated by an average household in Azuma, Saru, Mukawa and Shikot is estimated by the present writer to have been between
[311] ca. 1000 and 2000 square metres. When the soil was exhausted the plot was
[134] abandoned and a new one prepared. In any valley there seems to have been no shortage of land for cultivation in those days. The cycle of shifting cultivation appears to have varied from area to area.

22 Food-getting Activities.

182 Every individual of every species of animals must get its food in order
433 to sustain itself, and food-getting activities may claim to be of basic import-
178 ance in its existence. Up to comparatively recent times, before the introduction of agriculture in its rudest form, the Ainu had lived by hunting and

1, [Errata: the word "of" should read "to". Cf. errata sheet, p. 164-A--Analyst]

2, [Errata: the word "from" should read "form". Cf. errata sheet, p. 164-A--Analyst]

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Collecting Areas.

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Of plant resources needed by the Ainu some were usually unavailable from the surrounding area of each settlement: those were aconite plants for the preparation of arrow poison and Ulmus laciniata for textile material. For the purpose of collecting aconite roots, members of the Otopuke river group went out to the Shikata valley near the coast in the territory of the Tokapchi river group. The valley and its environ near the coast of the Tokapchi territory appear to have been the main source of the plants for the Ainu on the whole river system of the Tokapchi. Those of the Azuma river group went out for that purpose as far as to Zenibako in southwestern Hokkaido, an area[1] which it is doubtful if any group claimed for its own. The Ainu of the Saru river in the days of their traditional life are said to have collected the plant from a site near Piraturu on their own river. In Otopuke and Azuma, the bark of Ulmus laciniata was collected mainly in the source areas of each river where good quality plants were plentiful. Practice among the Shikot Ainu in later times suggests that their traditional centre for collecting the bark was on the uppermost reaches of the river, i.e. in the area surrounded by Mts. Eniwa and Bibui. In the case of the Takapchi, a river much larger than those mentioned above, its upper reaches and the surrounding areas were visited by collectors of the bark from local groups on the upper course of the river: members of the Kuttaraushi group mostly went to the interior of the Sahorun or Nikoro, those of the Nitmap and Sanenkoro groups mostly to the source areas of the Sorapchi, an extention of the Tokapchi river group territory on the side of the Ishikari, some members of the Nitmap group farther up to the Tonukariushpet area, and the people of the Memro and Kene groups usually to the interior of the Pise or Sorapchi. But there is no evidence to show that local groups other than those mentioned above, i.e. local groups on its middle or lower course, came up to the area for that purpose. The Fushiko group, one of those local groups, seems to have gone out for the bark to the interior of the Satnai.

All other plants were usually gathered by most river groups around their own settlements. The Shikot group seems an exception. All their settlement or local groups had the traditional way of collecting the *pukusa*, Allium Victoralis, and other edible plants of good quality as well as the bark of Ulmus on the riverhead of their river Shikot, and the *shikina*, Typha latifolia, for matting, on the marshy grounds lying farthest downstream.

In the course of collecting such plants, it was not infrequent for members from different settlement or local groups living adjacent on the same river to come across one another on the same field. On such occasions they exchanged information as to where the plants in search grew in plenty or arranged elimination of overlapping in the sites visited. [628]

1. [Errata: the word "area" should read "area". Cf. errata sheet, p. 164-A--Analyst]